

# THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., NOVEMBER 16, 1851.

NO. 2.

A JUST TRIBUTE TO THE GREAT HERO OF THE PRIMITIVE CHURCH—CHRIST'S FIRST OFFICER.

From *The Perfectionist*, of May 1843.

## Paul's 'First Answer.'

The apostle Paul, at the close of his second epistle to Timothy, writes thus:

"At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever.—Amen." 2 Tim. 4: 16-18.

The scene of this 'first answer,'—the imminent peril and wonderful deliverance here alluded to by Paul, has been referred by most commentators to the apostle's first defense (or as in the Greek, 'apology') before the tribunal of Nero, the Roman Emperor. This explanation is unsatisfactory, because there is no account of his appearance before Nero, either in the book of Acts or in any of Paul's epistles; and we are thus left to supply the circumstances of the scene from our own imaginations or doubtful traditions; while on the other hand there is a series of events recorded in Acts, which in their important characteristics and results, correspond strikingly with Paul's description.—Those events were—Paul's seizure by the mob at Jerusalem, his first public answer to the Jewish people, and the dangers and escapes which followed, as related in the 21st, 22d, and 23d chapters of Acts. The whole transaction, beginning from the time when he first 'purposed in the spirit to go up to Jerusalem,' is one of the most important and interesting in the apostle's life. We see the spirit in which the journey was undertaken, by his address to the elders of the Ephesian church: "Behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me: neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The feast of Pentecost was at hand, and he was determined, if it was possible, to be present at Jerusalem, that he might testify of the gospel to the multitudes of Jews out of every nation assembled there. Many of the brethren foresaw the dangers that threatened him, and besought him with tears not to go up to a city where so many witnesses for the truth had perished. He himself saw all these things, yet they moved him not from his purpose to fulfill the ministry which he had received of the Lord Jesus.—Like Christ, when near the close of his course, he set his face steadfastly to go up to Jerusalem, Paul resolved, with the same unflinching martyr spirit, to place the banner of the gospel on the pinnacle of Zion, and if need be, to drink of the same cup of mortal suffering. While Jerusalem and the Jewish priesthood existed, there undoubtedly dwelt the lion who was eager to devour the flock of Christ. There was shed the blood of the first martyrs of Jesus; and it was not until this city was overthrown that the spirit of persecution made its seat in Rome. The Christian church there, we can suppose, was endured only because they had been quietly pursuing their own edification, and also because, in ignorance of the full bearings of the gospel, they had studiously avoided arousing the blind prejudice of their countrymen. But might not this spirit of conciliation be carried too far—so far, indeed, as to cause the offense of the cross in a great measure to cease? We infer that this was the case from what is here and there alluded to in Acts concerning 'certain who came from James;' and

from what is related of Peter in Gal. 2. In fact, it appears that the true martyr spirit was beginning to decline, and that the crisis therefore demanded a new baptism of fire which should rekindle the flame of Christ-like courage and zeal. Paul was a fit man to endure the trial, and Jerusalem the appropriate theatre of action. From thence a life-giving impulse would be communicated to the whole church.

When Paul arrived at Jerusalem, the elders, knowing that he was particularly obnoxious to the chief priests and rulers, desired him to testify by certain ceremonies in the temple, that he 'did not walk disorderly, but kept the law,' &c. Paul complied with their request, while at the same time he boldly maintained the truth of the gospel. While in the temple, he was seized by some of the Jews of Asia, with outrageous cries for help against the polluter of the Holy Place. The whole city was presently in an uproar, and Paul was only saved from death under the murderous blows of the mob, by the Roman soldiery. Here we see him barely escaping from the very jaws of the lion. By favor of the Roman captain, Paul was permitted, from the stairs of the castle, to speak to the people. Here, for the first time, he made a public answer to his nation in defense of the gospel. He related to them the history of his miraculous conversion from a persecuting zealot of the law and traditions of the fathers, to a devoted follower of that same crucified Jesus of Nazareth who met him on the plains of Damascus. The multitude gave audience until he told them further, that Christ had sent him unto the Gentiles, and then they 'lifted up their voices, crying, away with such a fellow from the earth, for it is not fit that he should live.' Thus did they before cry against Christ, 'Away with him! crucify him, crucify him!' On the morrow Paul was brought before the high priest, and like Christ was treated with buffeting and scorn, and was again in danger of being pulled in pieces by his enraged countrymen. During all this time we have no account of any of the elders or brethren of the church at Jerusalem standing with him in his peril, or afterwards endeavoring to pacify the people and refute his accusers. Had this been the case, would not Luke have mentioned it, as he did the service rendered Paul by a young lad, his kinsman according to the flesh? Like Christ he was forsaken, and 'trod the wine-press alone;' and in a similar spirit he prays that this weakness 'may not be laid to their charge.' 'Notwithstanding,' the following night, 'the Lord stood by him, and said, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome also.' Acts 23: 11. Here was strength indeed. He received the blessed assurance that Christ saw and approved his boldness in his cause at Jerusalem, and an intimation of his final deliverance from the power of the lion, inasmuch as he should yet bear witness to the gospel in Rome. Twice again, were the jaws of the lion opened to crush their prey, yet deliverance appeared in the time of need—Paul was at last constrained to appeal from his own nation to the Roman Emperor. Thus Christ defeated the devices of Satan, and made the malice of his enemies furnish the means that by Paul 'the preaching might be fully known,' even in Jerusalem, and afterwards 'that all the Gentiles might hear.' He defended the gospel before Felix, Festus and Agrippa, and then after some delay, was sent to Rome. Here, as was his custom, he first preached to his own countrymen; and on their rejection of his testimony, the salvation of God was sent to the Gentiles. With them the word had free course; for we read that Paul dwelt at Rome 'two whole years in his own hired house, and receiv-

ed all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'

The 2d epistle to Timothy, seems to contain the last solemn exhortations and warnings of the apostle of the Gentiles, given shortly before his departure, to a young preacher, his own son in the faith. He closes the epistle by referring Timothy for his encouragement and imitation to this portion of his past course, as a sample of enduring faith and courage, sustained and perfected by the strength of God in the midst of the most fearful danger and desertion.

C. A. M.

## Offenses of the Primitive Church.

Jesus Christ and the primitive church were very offensive in their day and generation.—They were a people everywhere spoken against, the victims of violence and injustice and insatiable ambition. And yet on examination we do not find that they were accused of any crime against the law of love—the golden rule. Their accusations related chiefly to the Jewish ordinances which had perished with the using, and were designed to be superseded by the advent of Christ. The spirit of these ordinances was often misinterpreted by the Jews, and they had added to them a long supplement of traditions and commandments of men, which were the occasion of many offenses. The Christians confessed the charge of heresy in their way of worship, but they were not seditious; they studied to avoid offense and to live peaceably with all men. When Paul was accused of being a pestilent fellow and mover of sedition, he could boldly reply,—'They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogue, nor in the city; neither can they prove the things whereof they now accuse me. \* \* \* Neither against the law of the Jews, neither against the temple, nor yet against Cæsar have I offended at all.' Dispassionate examination acquitted Christ and Paul of anything worthy of bonds or death. Pilate called Christ 'that just person,' and said to his accusers—'Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.' Festus heard the grievous complaints of the Jews against Paul, and 'was willing to do them a pleasure;' but his official integrity obliged him to respect Paul's appeal, and send him to Cæsar without being able to signify his crime.

Reviewing the history of Christ with an eye to his offenses, we notice in the first place that his principal accusers were the self-righteous Pharisees. And it is manifest that this class were envious because the righteousness of Christ exceeded their own. His righteousness was of the heart—in love, mercy, faith; theirs was in dead forms. The simple-minded, common people could feel the difference; they were attracted to Christ; but the Pharisees hated him. Their riches were depreciated by the new coin which Christ introduced. Christ lightly esteemed the holy days and fasts and purifications of the Jews, in comparison with preaching the gospel to the poor, healing the broken-hearted, giving deliverance to the captive, sight to the blind, &c. He observed the fast which the Lord had chosen—to deal his bread to the hungry, and pour blessings on the afflicted. His enemies were forced to recognize his good deeds, but they could see things to find fault with in his simplicity and child-like manner of life. He associated with sinners—drank wine, and ate generously—he did not make long prayers, or wash with the punctilious regularity of the Pharisee—he was not

outwardly sanctimonious and severe. He was not the servant of mammon, seeking after the things of this life; he was not covetous. This was undoubtedly a great offense. Judas was provoked into the act of betraying him because he did not reprove the extravagance of the woman who poured the ointment on his head.—We may infer from the way that his enemies tried to ensnare him into contempt of Cæsar, into connivance at adultery, &c., that his politics and sexual morality were not exactly orthodox. Among other excuses for not believing on him, the meanness of his birth-place was adduced; and his countrymen in particular, were offended with the ordinary circumstances of his origin. They prevented him with their unbelief, and then complained that he did not exercise his miraculous power in their cities as he had done abroad. His preferring spiritual relations before natural, was probably a cause of reproach from kinsfolk and others. But perhaps his crowning offense was the confession that he was the Son of God, sent into the world by the Father. This ingenuous testimony, witnessed by his works, was too much for the pride and envy of those who sat in Moses' seat. They said he bore witness of himself, and so he suffered the odium of seeking office.

The primitive church suffered for the same things substantially that Christ did. They were inoffensive, so far as working any ill to their neighbor was concerned. But they incurred the hatred of the Pharisees by their popularity with the people, their liberal position toward the Gentiles, their faith in God, boldness and zeal. They held doctrines, as Christ did, that anticipated the subversion of reigning institutions; but they were not found in any tumult, or in any practical innovation that interfered with the peace of others. So far as they refused subjection to human authority, they honestly appealed to a 'higher law,' and cheerfully paid the penalty of their choice. When they were forbidden to teach in the name of Christ, they answered—'We ought to obey God rather than man;' and 'ceased not to teach and preach Jesus Christ.' If we consider it, it was as advocates of the 'higher law,' in fact, that Christ and his followers suffered shame and death. H. H. S.

## Swedenborg Estopped.

Swedenborg and his followers have no excuse whatever for their participation in the popular slander of Jesus Christ and Company, in relation to the Second-Advent note. The only plausible excuse or reason there is or ever has been for denying the faithful and punctual payment of that note in A. D. 70, is, that no Advent of Christ was seen by men of this world at that time, and recorded by worldly historians. But Swedenborg has removed this excuse and precluded himself and his followers from using it, by his own theory, which asks men to believe that an invisible and unrecorded Second Advent took place in 1757. The Christian world had for ages refused to believe that Christ came the second time in A. D. 70, because no Coming was seen by worldly eyes. Swedenborg, quite willing to take the benefit of this logic so far as the past is concerned, did not disturb the popular conclusion. Yet his proposed speculation in Second-Advent stock required that he should locate his pretended payment of the old note in the spirit-world.—He steps upon the stage, then, with this message:—'Christian friends, you are right in denying that Christ came when he promised, 1700 years ago, for nothing of the kind was seen by the public at that time; but allow me to assure you that he has come at last, in this year of our Lord 1757!' 'Indeed!' says one, 'but nothing of the kind has been seen by the pub-

lie in this year of our Lord 1757.' 'True,' says Swedenborg, 'but our Lord came in the spirit-world; and this is what is signified by the Word.' 'All right,' says the humble swallower. 'All right,' say we; 'but not for your doctrine. Our Lord came in the spirit-world immediately after the destruction of Jerusalem, as he said he would; and he has at last snared you and the Shakers, and half the Millerites, into theories of invisible Advents, which preclude you and them from denying it. An invisible Second Advent in A. D. 70 is quite as credible to mere reason as an invisible Second Advent in 1757, or in 1770, or in 1843; and far more credible to simple Bible-faith.'

## THE CIRCULAR.

BROOKLYN, NOV. 16, 1851.

### A Free Press.

We call the press free, in this country, because it is not trammelled by the dictation of government. So far, we can boast with some truth. But there is another sense in which it cannot be said that the press is free here, or any where in the world. To be free from authorities above, is one thing; to be free to the masses below, is another. 'Free schools' (for which the intelligent are so zealous) are schools open to all children, not excluding, but inviting those of the non-paying poor. 'Free churches' are churches which open their doors and their pews to all comers, 'without money and without price.'—Where is the press that is free in this sense?

Why should not the press be free in this sense, as well as schools and churches? It is certainly an institution of education. Nay, it is fast becoming in this country the principal teacher, moulding the minds of the people more than schools and churches. If it is important that education should extend to the suburbs and waste places of society, why should the intelligence circulated by the press, stop at the money-barriers? If we make the old roads to education free, why should we put toll-gates on the newspaper turnpikes?

The theory of support by State provision, as in the case of schools, or by voluntary party subscriptions, as in the case of New England churches, may be extended, for ought we see to hinder, to education by the press.

Nor is there any thing degrading in the arrangement which removes the toll-gatherer from between the giver and the receiver. The holiest relations—those between the mother and the child, between the bridegroom and the bride, between God and the receivers of his grace—spurn the mediation of money and account-keeping. How long will those who plead for free schools and free sanctuaries, consent that the editorial *sanctum* shall be a peddling-shop?

### Brooklyn and Oneida.

The Brooklyn company which is engaged in the business of this paper, has heretofore been called sometimes a *branch* of the Oneida Association. Strictly speaking, however, it is an independent company; and so far as there is affiliation between the two, the Oneida Association is the Branch. The relations of the Editor of this paper to the Oneida Association, are simply these, viz: 1. He was prominently active in the original organization of that Community, and the first contributor to its funds. 2. He labored with and for that Community in all sorts of service—from laying stone wall to preaching—during the first year of its existence. 3. He has since been in active and constant correspondence and frequent personal communication with the members of that Community. But, fourthly, he has visited that Community but twice since February 1849, and not at all for nearly years past. He has done and will do what he can, consistently with other duties, for the good management and success of that Community, and he hopes and expects to see it emerge from all its tribulations, unblamable and prosperous; but he assumes no such care over it or responsibility for it, as would exclude the sovereignty of God or the responsibility of its members.

### City Items.

Among the curiosities of this prolific time, we notice the exhibition, during the past week, of Prof. Page's Axial Electric Engine, and Phillips' Fire Annihilator.

Prof. Page has so far succeeded in applying the force of electricity to machinery, that he daily exhibits an engine of eight-horse power, moved entirely by the electric current, conducted on wires from a small galvanic battery. Whether the invention proves to be fully practical on the score of expense, &c., or not, it is still a fact that the Professor may be daily seen sawing wood at an astonishing rate, by lightning. By the same invisible force he takes up a bar of iron weighing 500 pounds, and hangs it in mid air—suspended on nothing!

The Fire Annihilator is said to have been success-

fully explained and demonstrated before a large assemblage in Tripler Hall. This is understood to be an invention for extinguishing fires instantaneously by means of a portable gas, which is discharged into the burning building instead of water.

Without vouching for the actual existing merits of these inventions, we are still glad to see mechanical adventure thriving; and hope Page, Paine, Phillips, and even the Flying machine, will go ahead. Those who have dealt with supposed impossibilities, have oftentimes shown up the stupidity of unbelief.

### Fall in Fancy Stocks.

Kossuth, the great Hungarian, is now on his passage from England, and is expected to land at our port within a week.

There are some circumstances connected with this visit of Kossuth that are highly curious, entertaining and instructive—showing that the devil, with all his brass and diplomacy, is sorely put to his trumps in these days of steam and telegraphing.

It is known that the U. S. Steam Frigate Mississippi was sent to Turkey to receive the illustrious exile and his companions, and that they were to be the nation's guests. The interest and admiration of the people for Kossuth had been roused by his extraordinary career to a high pitch, and the masses were everywhere kindling with the most generous enthusiasm, in view of his near reception on our shores. Every thing was going on as smoothly favorable to a happy consummation of the affair as could be wished. But, as usual, there was an *lago* looking on, and ready to have a hand in the romance, and the time came to put in his card. One day, about a week since, a despatch was received from some anonymous official traveling in Europe, and immediately put into circulation, bringing out a list of charges against Kossuth's conduct and character, stating that he had quarreled abusively with the officers of the Mississippi, dishonored the National Flag, and, on the whole, had proved himself an ardent humbug.

This, of course, was a mortifying, stunning blow—a particularly wet blanket to the anticipations of all parties. The testimony was by an eye-witness, an officer of the Government, and, of course, could not be disputed with authority. It began to take effect in the popular feeling, and threatened to quench the general enthusiasm in disgust. The Austrian presses, here and there, winked their satisfaction at the way things were going, and Kossuth's friends could only excuse, apologize and implore.

So the matter continued till this morning, Nov. 11, when, lo! another aspect is given to it. Yesterday, it appears by the papers, the Mississippi herself came steaming into our harbor, bringing, not indeed Kossuth, but a complete refutation of the reports in circulation about him. The officers of the vessel deny most emphatically that there is any truth in the charges of the European letter-writer. So protest and confusion have overtaken the calumny; the enthusiasm is rising brighter than ever; the night birds are flitting back again to their caves; and the exiled spirit of European liberty, in the person of Kossuth, will be received to the American heart with bridal honors.

We may learn a cheering and valuable lesson from this affair. Cheering, because it is an index, a concrete example, of the advantage that truth is getting over lies in our day. If we observe, we shall find that though lies abound, perhaps more than usual, yet they are every where cornered by swift-following protest. Railroads, steamboats, and telegraphs, are working every way in favor of facts.

—Truth is not so long getting its boots on as formerly, but runs nearly an even race with its competitor, so that *leisurely* lying has no chance of success. The palmy days when Satan could stock the market of a morning, and then sit down and smoke his pipe for the rest of the day, are gone by. And the same necessity that increases his business, is also ruining the trade; for when people find they are in a *deluge* of lies, the whole thing depreciates to a point, where it extinguishes itself. This was

the result in Putney, four years ago. The agitators of the 'moral war' there told so many stories about us, and inflated their issues with so much of the sulphureous, subterranean element, that at length people became afraid of the whole concern. As the lies enlarged the market fell; the story-tellers got so that they did not believe themselves or each other; and, in the end, there was a grand collapse, that threw the speculators on their beam ends, and left the moralists to simmer in a confused wreck of exploded falsehoods, suppositions, uncertainties, partial truths, and universal discount, which they have hardly emerged from yet.

The only way to avoid such disagreeable catastrophes is for people to keep clear, not only of lying, but also of receiving lies—being imposed upon by others. And to this end it should be a universally understood principle, that where there is a *motive* to slander and misrepresent it is not safe to take stories. The community will suffer more and more until this principle is thoroughly adopted, and the habit established of *refusing reports bred in hostility*. We take this affair of Kossuth's as a bright type of the times, indicating for the future, rapid challenge and overthrow to falsehood.

### Scenes of the Last Summer.—No. 1.

BY J. H. N.

Shall I strive to smother my heart, and maintain the official dignity and reserve of an editor, dealing with a list of cold, paying subscribers, or shall I make the Circular free and easy, as a letter to a friend? After frequent meditation on this question, I find myself inclining to the side of heart and liberty; and on the whole have concluded that I cannot do a better service or offer a better entertainment to those for whom I write, than by giving them some off-hand reports of scenes connected with the sinking of the sloop, and the death of Mrs. Cragin. These reports need not, and perhaps will not be, more egotistical than the stories of travelers generally; and I am confident that my excursion of five weeks up the North River on the sloop business, will be found as full of experiences and reminiscences worth relating, as any travels in foreign lands.

To begin, then;—On Saturday evening, July 26th, we received intelligence, first by telegraph, and soon afterward by the mouth of Mr. Burnham, of the sinking of the sloop. On Sunday evening I went up the river. The following letter, written three days afterward, reports proceedings to the time of its date:—

Rondout, July 30, 1851.

DEAR BRO. CRAGIN:—I have deferred writing to you, that I might have something definite to report. I have been very busy since I left you, and will now give an account of my proceedings.

On my way up to Kingston, I returned to my original plan of sending Mr. Burnham to Oneida, and stopping at the centre of interest myself. Monday morning Mr. Burnham found Messrs. Smith and Seymour at Rondout, and brought them to Kingston-Point. Smith informed me that the mast of the sloop was some feet above water at low tide, and that there would be no great difficulty in raising her; that he had left Long in the neighborhood of her, to keep a light on the mast at night; and that he had been endeavoring to get the means of raising the vessel at Rondout, but had not succeeded. We were advised to try at Poughkeepsie. After Burnham and Charlotte left at noon, Smith, Seymour and I walked to Hyde Park (about twelve miles) and sent for Long. I thought it my first business to hold a sort of inquest and ascertain the causes of the judgment we have suffered. We spent the evening in this business.—The result was, a unanimous judgment that Long's mismanagement and cowardice was the direct cause; that the perverse spirit in him which has resisted criticism and kindness so long, was the previous chronic cause; and that the loose habits of fellowship which have admitted him among us and employed him in responsible business, have involved the Association in his culpability; so that this chastisement is deserved, and necessary for us all.

[The grounds of this judgment were briefly these: Mr. Long had been, for months, in a gloomy, unbelieving, non-consenting spirit. One main object of Mrs. Cragin's excursion on the sloop, was to make a last effort to conquer him by kindness and advice. He was in charge of the helm, and the only man on deck when the squall struck the vessel. Mr. Smith, as he ascended the companion-way, saw that Long was holding the helm the wrong way, and ordered him to put it 'hard down,' which he did. Mr. Smith turned to look at the state of things forward, and when, a moment after, he reverted to Long, the helm was again wrong. Smith sprang to the tiller and held it down as long as there was a standing-place, but it was too late.]

I told Long that I intended to set a new example of honesty and faithfulness, by confessing publicly the whole truth about this affair; and I advised him to prepare a confession of his agency in the disaster for the paper, which he said he would do. I then discharged him from our service with the understanding that he shall have nothing more to do with him till he proves by deeds that he is a penitent and

faithful man. His unfaithfulness and cowardice was signally proved in his last service, after the shipwreck. He was left, as I said, to keep a light on the mast. But there was none there when we went up Sunday night. We informed the captain of the position of the wreck, so that our boat escaped it; but no thanks are due to Long that we and a whole boat-full were not sunk, as the mast stands like a snag in the middle of the river leaning downward, and our captain knew nothing of it. Having thus providentially detected his unfaithfulness, I charged him with it; and he confessed that he saw in the night that the light which he placed there had gone out, but that he felt so bad and the river was so dreary that he was afraid to go out and relight it! After the inquest, Smith and I went to the wreck and placed on it a good and sufficient light. At 11 o'clock in a dark night, to go out in a small boat half a mile to hang a beacon over the bodies of our loved ones, was as solemn a thing as ever I did; and yet it was pleasant. We spoke not a word of sorrow, but cheerfully hailed the spirits of the dead, and left the scene with reluctance.

The next morning (Tuesday) Smith and I hired a carriage and went to Poughkeepsie, but did not succeed in getting help. We returned, hired a boatman to attend to the light on the mast, and left Seymour to oversee the business. Then we came back to Kingston, reaching Rondout last night about nine o'clock. Smith had another interview with Long this morning, and more effectually expelled him.—Long confessed in full the justice of our judgment, and offered to discharge all pecuniary claims he has against us, acknowledging that he owes us more than he can pay. We leave him now with God. We traveled about the docks all the forenoon to-day, in quest of boats for our business, and after many discouragements, succeeded in obtaining all we wanted.—To-morrow, or next day at farthest, we expect to be at the wreck with men and means sufficient to raise the vessel probably in twenty-four hours.

Sometime on Saturday, or perhaps Sunday, it is likely we shall recover the remains of our friends; and the question of their disposal is therefore now before us. I shall not take upon me to decide it. It belongs rather to you; and perhaps Mrs. C's relatives should be consulted. But I will give my opinion. Exactly opposite the scene of the wreck, in the village of Esopus, is a beautiful church spire, seen far up and down the river. There is a burying-ground not far off. Mrs. Cragin certainly had three homes, and this spot is nearly in the center between them. Her monument (the church-spire) will be seen by all who loved her, as often as they pass up and down the river which she has consecrated. It would be very pleasant to my feelings to have the remains of both the departed placed here in one grave. Furthermore, the church that I speak of belongs to the Episcopal order, and it seems to me that it would be a graceful and pleasant compromise of the diversities of sentiment which exist in the circle of friends and relatives concerned, to commit the ceremony of burial to the Episcopal clergyman, and deliver dust to dust under the beautiful burial service of the church of England. I call it beautiful because it contains so much of the Bible testimony about the resurrection.

By this plan we shall avoid many disagreeable things which must attend the transportation of the dead in warm weather, and shall place the remains in the most beautiful spot in the shortest time.

If, after such consultation as you think necessary, you approve of this plan, send me word by telegraph as soon as possible, and I will make all necessary arrangements. Perhaps you would do well to go to Mary's relatives in New Jersey, and ascertain their feelings.

If this plan is adopted, you can telegraph to Wallingford, and also to Oneida, in season to have friends come so as to be here on Saturday. It is possible that we shall not raise the vessel so soon as we expect, and it is not best therefore for many to come at all. But I should like to have you, and Mr. Burnham and Harriet A. from Oneida, and Mr. Allen from Wallingford, come on Saturday if possible.

We are in want of clothes, as the men lost all, and are using mine; but we can get along till Saturday, unless you think best to send some one with some shirts, coats, pantaloons, &c. My overcoat would be agreeable. Yours affectionately,

J. H. NOYES.

It is but justice to Mr. Long to say (as we are glad to be able to say) that his conduct since his discharge has been honorable, and very favorable to a re-establishment of confidence. When the Rondout editor broke forth upon us in the effusion copied below, Mr. Long volunteered the defense, which is also appended. His services in cleaning and taking care of the sloop after it was raised, were laborious, and cheerfully rendered. We trust that we shall yet be able to report that he has profited by this terrible event, as we have, till the sorrows of the death that has befallen us, are swallowed up in the victory of resulting benefits.

### From the Rondout Courier of August 1st.

#### THE ONEIDA COMMUNITY.

The following accident occurring on Saturday last and befalling a vessel from the Rondout Creek, has invited attention to a community, or a branch of one, existing in our neighborhood. First as to the disaster, which is in brief as follows:

The sloop Rebecca Ford sailed from South Rondout on Saturday morning, with a cargo of cement stone. About noon, when near Hyde Park, the master and two of the crew being below, a squall struck the sloop; the men hurried on deck, the cargo shifted, and the vessel went down like a shot in forty feet water, carrying with it two females in the cabin. The crew of four men were picked up by a boat from a vessel near. The women lost are Mrs. Mary E. Cragin and Miss Eliza Allen. A New York reporter's account adds, Mrs. Cragin was engaged in reading and expounding the last verses of the 8th chapter of Romans at the instant of the capsize, and mentions that the vessel was owned and manned by the Oneida Community.

Several persons who have seen this account are anxious to know what the Oneida Community is.—To the extent of our own information we will enlighten them as to the 'Community' as exhibited here, taking for granted, from the name, that it is an auxiliary of a larger sect in this State. From what we

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can hear, the Community has been located at South Rondout (before it was known by that name) some years ago, has existed at Wilbur, and has removed or is about removing to the vicinity of South Rondout again. We take it that the Community of 1840 or thereabouts is essentially the same as that of 1851, as Abram C. Smith, the master of the Rebecca Ford, was the head and front of the institution of the earlier date.

The political constitution of this community, we understand, reduces the socialist principle of common stock and joint labor to practice, and goes so far into the Fourier theory as to include its members in one family under a single roof. So far, there is nothing objectionable, except its tendencies, to society at large. But there are graver charges against this Community than those merely founded upon alleged extravagance of doctrine and eccentric example.

The Communists profess to take the Bible as their daily and only guide, and in this assumption is the only danger to the simple. The doctrine of community of goods is extended to a community of wives, and, under the plea of sacred licence, all the vicious inclinations of corrupt man have full play. This was glaringly the case in 1840, and we are informed and believe it is so now.

Until this disaster brought the facts above to memory and notice, we had thought that by the dispersion of the 'cage of unclean birds' harbored here in 1840, they had scattered never to pollute our shores again—that they had taken wing to Mormonism or some other stronghold of iniquity, and would at least be cut off from the world at large. But the 'principle'—if the lack of all principle can be styled so—is again flourishing at our doors. There were other reasons for presuming a final dispersion; for we were assured that the head of the communists had abjured his errors; and the world was charitable enough to suppose that one sad death by a broken heart had at least caused an outward reform. But the dog will return to his vomit, and the swine to the mire.

Briefly to say what these licentious associations did profess to believe in 1840, we may say they were "Perfectionists" according to the new term, whose sins being forgiven and they being marked out for heaven, they could not commit farther sin, even though their vile bodies were steeped to the lips in lust. In short they are "Antinomians" of the worst stamp, as dangerous in heresy, if not in position, as John of Munster or Joe Smith of Nauvoo.

If we wrong the communists in this view of their teachings and examples, the world and their neighbors are sadly astray.

From the Rondout Courier of August 8th.

#### MR. LONG'S REPLY.

MR. EDITOR—In your paper of the 1st inst. I noticed an article purporting to give an expose of the principles and practices of the Oneida Community. As many of the statements of that article are incorrect, and presuming that, as a public journalist, you would prefer to lay before your readers correct information on any subject that may interest them, I offer you the following statement of facts, prepared by Mr. J. H. Noyes, who is and has been at the head of that Community since its commencement.

"1. There is no branch nor member of the Oneida Community residing at Rondout, and no establishment of the kind is contemplated.

"2. There never has been a branch of that Community at Rondout. Abram Smith, who is now connected with that Community, has resided at Rondout since 1837, till about two years ago. But he never formed a community there, and lived peaceably with his family in the usual way, with the exception of a short period of irregularity about the year 1840, till the death of his wife. He was not connected with the Oneida Community at the time of that irregularity, but on the contrary was excommunicated from the fellowship of those who have since formed that Community, on account of that irregularity, and remained excluded till after the death of his wife in 1849. His general character is known at Rondout and must speak for itself. The Oneida Community is responsible for his proceedings only since the death of his wife.

"3. The branch of the Community that owned the Rebecca Ford, resides at Brooklyn, near New York.

"4. The main Association resides at Oneida Reserve, near Oneida Depot, N. Y., where its behavior has secured not only toleration but respect from the community around.

"5. The Association has published three annual reports, in which its principles and practices are fully and frankly avowed. These should be referred to instead of flying reports, by those who wish to know and circulate truth."

In addition to the above I would wish to add, that though I stand before the public as a private individual, yet the fact of my having been partially connected with the Association for the past year makes it necessary, in justice to myself as well as to those who, by this sad disaster, have been called to taste the deepest sorrow that heart can know, that I should offer my testimony, as far as it goes, in correcting any false statements that may have gained circulation; and in so doing I have no other interest or motive than simply to bear witness to the truth.

And first, as to the disaster to the vessel. Though I have no doubt that all concerned are ready to recognize the providence and foreknowledge of God in all such occurrences, still it becomes me to acknowledge that as far as blame is to be attached to individuals in the case, a good share must fall on me; as I stood at the helm at the time of the accident, and failed to foresee the accident and call for counsel and assistance from those who were more experienced than myself.

Second. As to the charge of licentiousness, whether direct or inferred, I answer, as far as I am concerned, that no act of my past life could be made to justify such a charge; nor have I ever countenanced or upheld such proceedings in others. And I also aver that the tendency of the teachings and advice that I have received from the leading members of the Association, has been to lead me to a just appreciation of moral purity, and to honesty and sobriety of life.

Third. As to the charge of Antinomianism, it is sufficient to say that one of the fundamental doctrines of the association is a belief in a day of judgment in which every man shall be rewarded strictly according to his works; and, as far as my experience and observation go, I can testify that education and discipline of mind, and patient study and investigation, are held by the Association as secondary in

importance only to true spirituality and obedience to the truth.

Finally, as to the theory of social life, as held and published by the Association, however it may be at variance with the present customs of society, since it seeks no innovations on others, and only asks the toleration which is accorded to all by the constitution and government of the country it is perhaps fair to presume that the safest way to test the matter by those who are opposed to it, would be that proposed by Gamaliel, and recorded in Acts 5: 28, 29. And it would be as unfair to charge upon it a tendency to licentiousness, as it would be to make the institution of marriage responsible for greediness and salacity in any who may pretend to conform to it, or for the secret licentiousness of many who claim to be respectable members of society. F. LONG.

#### Practical Union with Christ.

After one has been converted from a religion of habit and theory, to a religion of the heart, and the soul-stirring, practical faith of the new covenant—the character and office of Christ present themselves in quite a new aspect. Before this new birth of resurrection life, Christ is worshiped, not *passionally*, from attraction, but *theologically*, and I may say laboriously, by the force of the will—trying hard to comprehend the value of abstract freedom from sin after death, and escape from future punishment.

In the former state, veneration for Christ is very strong in a certain sense. He is regarded as having performed a godlike, meritorious act nearly two thousand years ago, and as being worthy of all praise for the self-sacrificing spirit he manifested in the performance of it.

Such reverence and pious respect for Jesus Christ is the same in essence, as veneration and respect for any great worthy that has lived and done a good deed on earth, & then passed away to be remembered only as one who was alive, but is dead. To venerate Jesus Christ in this way, is doing him the greatest injustice and wrong; for it is virtually shutting him out of this world, which is to be the principal field of his triumphs and victories.

His first coming and appearance on earth, was the period of his educational studies and discipline, from which he graduated on the cross, delivering his valedictory in these words: *'It is finished.'* Having overcome the world, and conquered death by dying, he entered, after his resurrection, upon his profession as a *present, indwelling Saviour from all sin, and its consequences*; and offering this glorious salvation freely, to all who should believe on him. The truth is, Jesus Christ came nearer to mankind—was more completely identified with every human being—after his resurrection, than before his crucifixion; for he says, speaking of the Spirit of truth, *'he dwelleth with you, and shall be in you.'* John 14: 17. It is the devil's policy to keep Christ out of the world. And this is accomplished quite effectually by the glorification of his *name*, while his *power*, the only test of his presence, is denied and rejected.

The powers of darkness would fain have us think that Jesus Christ sailed for foreign parts two thousand years ago, and has not been heard from since, in any direct, official way. This false report, however, was rebutted and contradicted by the Primitive church years after his crucifixion. The apostle Paul testifies that he saw Christ and conversed with him; that Christ was in him, as he says, *'I live, yet not I, but Christ liveth in me.'* He ascribes all his success in preaching the gospel, to his vital union with Christ. It is evident, therefore, that no intelligent being in any world is so much interested in all the affairs of the human race, as Jesus Christ. All his doings and sayings, as recorded in the Bible, give him the character of a practical, common sense, business man. He announced to his followers his plans and purposes for the future establishment of the kingdom of God on earth. The idea that his mission was exclusively confined to the business of saving souls at death, is flatly contradicted by his own words. He says—*'Seek first the kingdom of God, and his righteousness, and all these things shall be added.'* and again, *'he that forsaketh houses, or parents, or brethren, or wife, or children, or lands, for my sake and the gospel's, shall receive [in these temporalities] a hundred-fold in this life.'*

Any one possessing true heart-love for Christ,

would by far prefer to dispense with this superficial veneration and glorification of his name in the indefinite hope of future good, for the greater satisfaction of having him actually present by his spirit, conferring comfort, succor and protection here, on the field of battle, and participating, even in the now, in all our joys and sorrows.

There is common sense philosophy in the scripture that says, *'A living dog is better than a dead lion.'* To know, therefore, that we can confess Jesus Christ as in the flesh, actually operating on the most comprehensive scale as a bona-fide capitalist, banker, &c. for the benefit of his subjects in the life that now is, as well as that which is to come, is to my mind and heart truly honoring him as *'King of kings and Lord of lords.'* G. C.

[The series of "HOME-TALKS" is continued in this paper from the Oneida Circular. They will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. HINDS.]

#### Home-Talk by J. H. N—No. 69.

[REPORTED FOR THE CIRCULAR, SEPTEMBER 2, 1851.]

#### HADES—ITS CAPTIVES MUST BE DELIVERED UP.

A collision is evidently taking place between the kingdom of heaven and Hades. We have been called to a confession that the kingdom of God has come. Four years ago we declared ourselves annexed to that kingdom; (it was about the time of the annexation of Texas to this country;) and we have been through a war for that confession somewhat parallel to the Mexican war. Now if we are annexed to the Primitive Church, if our confession has been invited and substantiated by the kingdom of heaven, then the whole strength of that kingdom is with us. After Texas was annexed to the United States, this nation took upon itself her cause and quarrel; and when she became a point of conflict and foreign claim, immediately the vast resources of the government were brought to bear on the point. On the same principle, if we have been annexed to the kingdom of heaven, however weak we may be of ourselves, we still come under the protection of the general government, and the whole strength of the glorified church is engaged for us, and will fight our battles.

Now let us proceed in a legal manner to ascertain what are the rights, privileges and guarantees, that belong to us as a province of the eternal kingdom. And in the first place we inquire, What were the special promises made to the Primitive church?

Christ said to Peter, *'I give unto thee the keys of the kingdom of heaven. . . . On this rock I will build my church, and the gates of Hades shall not prevail against it.'* Here we come to the text upon which so much has been said, and which is made so much account of by the Catholics. The common understanding of the promise in the last part of the passage, is, that the region of the damned shall not prevail against the church. The translators use the expression, *'gates of hell.'* But that is not a true understanding, or a good translation of the passage. The word rendered hell is *'Hades'* in the original, and that word should be allowed to stand in the version. The expression *'gates of hades'* is undoubtedly a figure of power. In ancient times, the courts of justice were held at the *gates* of the city;—there the magistrates sat every day, and tried causes; [See references to the word *'gate'* in Cruden's Concordance.] The idea evidently is, that the *powers* of Hades shall not prevail against it.

What then is the essence of that promise to the original church? It is that *death*—this pale kingdom of darkness and sleep—shall not prevail against the resurrection power of Christ; but that that power shall be as a rock against the power of decay and death. This promise proved true to the Primitive church—they are alive for evermore; and this promise comes down upon us, if we are annexed to that kingdom—the principality of the world of the dead shall not prevail against us.

There is, evidently, a very serious collision

taking place between the kingdom of heaven and hades; and that collision must, of course, shatter something: when two heavy bodies come together, one of them must suffer. And the question now is, Which of them is to suffer in this collision? Well, Christ says, *'On this rock I will build my church;'* it is a Rock Church. Now if the deaths that have occurred, and the threatenings that stare us in the face from the world of the dead, really did discourage and break us down, then it would be indeed a destructive blow to us, and a prevailing of the powers of hades against the kingdom of heaven. But if, on the contrary, these things do not discourage or frighten us, but our faith and hope increase, then the collision will shatter the attacking power. Well, that is the truth about it: the grace of God is prevailing, and we feel stronger than ever. The injury will be on the other side—the powers of hades will be seriously damaged by this affair—the ghostly institution will have a breach knocked in its timbers that will sink it.

We are now called up to the main part of the problem that Christ solved. We see, in looking at his works while in the flesh, that he had omnipotent power against death, so far as the living were concerned; and that is naturally the most central point of interest and thought with us—to *prevent* death. But that is a very contracted view of the great warfare that Christ was engaged in. Healing diseases was but a small part of the attempt that he made to overcome death. His purpose was not merely to stop death from taking any more captives, which might be called the defensive part of the conflict, but he carried the war into the very kingdom of death itself. His purpose was to pursue Satan, and recover all the captives he had ever taken. We must think of death, not as a momentary thing—merely the stopping of one's breath; it is a more permanent thing—it is the entrance into a prison, which is permanent until the resurrection takes place. Not merely the act of dying is death, but the state into which persons pass is death. Now Christ undertook nothing less than the destruction of the whole kingdom of death. Merely stopping the old tyrant from taking new captives was a small affair in comparison with this work. He could say to the devil, Take your captives if you choose, but your time is short: I will have them back again, and your whole kingdom shall be destroyed—all your captives must be delivered up.

That is the part of Christ's work that our attention is now called to. Instead of being discouraged, it will rouse us to walk right in, and sack the whole kingdom of death. We must take the offensive attitude now. Instead of throwing us back from the war, it summons us forward. And I now renew my claim on all the captives that Satan has taken from us. The devil has gloried over his successful kidnapping in M. K.—'s case; but I now say to him, My claim on her is as good as it ever was—her detention in your death-prison is only a temporary thing; and it is needless for you to flatter yourself that you have taken her for good: she must yet be returned. We do not forget things, and that affair must yet be settled. So all our claims on this kingdom of death must now come up for settlement. What Christ has done, we may expect to do. I had almost forgotten that I had claims on H— and others who were carried off so long ago;—it was like an old outlawed debt. But it now comes up good, and we shall collect it. It is right that we should now recover all our demands of this kind.

The great miracle of all is announced in these words: *"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."* And that is what we are now to seek and expect. We may look upon every thing else as secondary to this great warfare, and throw our whole souls into it. Death must not only be stopped in its career, but there must be a general delivery—the captives must be set free. All that have any debts against this kingdom may now bring them forward for settlement. *"The sea gave up the dead which were in it, and death and hades delivered up the dead which were in them."*

### Death of Dr. Graham.

Dr. Graham (the father of the Graham system of dietetics) died at Northampton, Mass., on the 11th of September last, in the 58th year of his age.—From the following account of his last days, (which we copy from the correspondence of the N. Y. Tribune,) we are constrained to surmise that he died a martyr to his excessive love of life. His depression of spirits for a year past, his trial of all sorts of physicians, his incoherent medication of himself, and his final sinking under the effects of his favorite bath, all indicate that the Doctor's case is a noteworthy example of the truth that 'he that loveth his life shall lose it.'

Presuming that there are many persons in different parts of the country who would be desirous to learn any fact concerning the last sickness and death of the author of "Lectures on the Science of Human Life," I will, with your permission, state, through *The Tribune*, a few things which have come under my own observation, or which have been obtained from reliable sources.

In the first place, I would remark that from all I have seen and learned respecting his sickness and death, there is nothing, when we take into view his whole history, his peculiar constitution and habits, which militates against the theory so warmly advocated, namely, the superior healthfulness of a well-selected vegetable diet.

Sylvester Graham was born at Suffield, Conn., on the fourth of July, 1794, and was, therefore, 57 years old, (and not 50, as several papers have it,) when he died. His father was a clergyman in that town, and Sylvester was a son of his old age. His ancestors were of Scotch origin. The subject of this notice inherited a slender constitution and one of a peculiar character. Every person at all acquainted with him must be aware that he possessed a very excitable temperament and remarkable mental and moral conformations.—His cautiousness was extreme; and this, in connection with feeble health, subjected him to much melancholy from early life up to adult age, when a change of diet and regimen affected a marked revolution in his health, and kept in abeyance for many years that spirit of gloom by which he had been so much tormented.

From the period of this favorable change to the beginning of his last illness, he labored much as a lecturer and author; and often, under the impulses of his ardent and energetic temperament, performed tasks calculated to break down the strongest constitution. He had, besides, to contend with a naturally strong appetite for food, the too frequent indulgence of which undoubtedly did much toward impairing his health. This he often confessed with great frankness. His health, however, was in the main good, until about a year before his death, when, from some cause or causes, a great depression of spirits came upon him, producing apparently extreme mental suffering.

About the time of the commencement of this severe depression of spirits, a change in his bodily health and appearance was manifest. He lost much of that vivacity and youthfulness for which he was remarkable. Not long after this he was attacked with a rheumatic affection in his limbs, a complaint to which he was hereditarily predisposed; and this disease, long protracted, was a source of severe bodily suffering. Those complicated disorders naturally wrought disastrous effects upon his too sensitive system. He became more excitable than usual, and, with the hope of obtaining immediate relief from intense pain, he was often led to adopt measures which, in the calmer periods of health, he condemned. He was irregular in his remedial course. He was prevailed upon to consult physicians of the different schools, and pursued fitfully and in part the treatment recommended by his respective medical advisers. Still he had his own idea of the treatment which his case required, that was in accordance with his own physiological views, and which he had faith would cure him, could he be placed in favorable circumstances and have some one to stand by him and see that it was carried out.

Four days before he died, he gave the writer of this to understand that he had no mortal disease upon him, but thought he might die on account of not being able to carry out what he considered a philosophical course of treatment. He was then free from pain, but was much reduced in flesh, and apparently quite weak.—The next day (Monday, 8th inst.) he rode out. On Wednesday, 10th inst., before retiring for the night, he took a warm bath for the purpose, as he said, of getting a more refreshing sleep. About midnight, his attendant became alarmed by delirious symptoms, and two physicians were called. He then continued in a state of delirium and apparent insensibility for about three hours, and, without much suffering, died.

A post mortem examination was made in the

presence of several physicians; and I was informed by one of them that the whole alimentary canal was in quite a healthy state, and there was no evidence, as far as the examination went, of disease sufficient to cause death. It is stated that the physician who last attended him considers the immediate cause of his decease to be the use, in his extreme state of exhaustion, of Congress water and the warm bath. But, of course, in regard to his sickness and death, various opinions will be formed; yet no just conclusions can be arrived at without knowing his whole history, being intimately acquainted with his character and habits, and ascertaining his whole course of treatment.

That Sylvester Graham was gifted with talents and genius of a high order, no one can deny; that he was not exempt from imperfections and frailties, all who were personally acquainted with him must admit. Let us receive and profit by whatever of truth he has uttered, 'proving all things,' rejecting error, and 'holding fast that which is good.'

It was his intention, had he lived, to publish revised editions of his works, complete his unfinished productions, and take measures for their wider circulation.

His remains were deposited in the Northampton Cemetery, on Friday afternoon, September 12.

### CORRESPONDENCE.

The following is one of the bright signals which, months ago, in the darkest hour of our late trials, cheered us on to the enterprise we are now commencing. Give us three hundred men, who have hearts for such words and deeds as these, and we will give the world a press as free as the gospel of God's love.

Griswoldville, Mass., Aug. 2, 1851.

VERY DEAR FRIENDS: Our hearts, at peace with God in his mysterious ways, and in love toward you which no words can define, are at this moment filled with emotions which strike a sympathetic chord in the hearts of all who now believe. As we were about to write relative to the fire, the *Tribune* came with the fate of the sloop and those who went down in her. We laid down our pen and asked, why is the attention of believers every where aroused by these home-thrusts? We will not forestall an inspired answer to the question, but we are reminded of a world of trial, of enemies yet to overcome, of our own diminutive faith, and the requisite active submission to divine direction in all our relations. We pray God to search us, that the evil which hinders his protection may be removed. If Jonah is in the ship, let him be brought to view. We will cheerfully abide the gospel, though saved only as by fire. God reigns—we rejoice—submitting all judgment unto him. The gospel will fit its subjects, and prove them and honor them, and they shall be the glory of the whole earth.

We need not attempt to define to you the strength of affection subsisting between those spirits who truly confess Jesus Christ come in the flesh; and we have regarded Mrs. Cragin as one of the most prominent confessors of all those important truths so clearly presented in Mr. Noyes' gospel. And though our personal acquaintance is but slightly recollected, (a mere introduction before I believed,) yet we have through her published testimony, which must live forever, learned to regard her in the characters of daughter, sister, companion, and mother, with all their endearing relations and affections. Blessed be her memory. In living stones her name is engraved as a heroine of the right stamp; and though vanished from our sight, may her spirit and testimony envelope us as an atmosphere, while others of the same school press onward to greater victories of faith, even to the final overthrow of death the last enemy.

We are prepared to move with the nation in the work of publishing, to the extent of our disposable means. Just at present, (our mill having been stopped a few weeks,) we are rather short of funds, but send you five dollars; and more will be forthcoming soon, if your expenditures render such minute contributions from such a source desirable. We really feel small, and comparatively insignificant, and would not wish to be unnecessarily prominent; but we have counted the cost of winning Christ, and are not ashamed of our confession. We need no further assurance that our testimony will effectually make its subjects the glory of the whole earth; and as conservatives of God's interests, we wish to spread the sentiments we feel.

We confess our hearts and hands are set upon the establishment of an inspired daily press, which will not conflict with true science, enlightened common sense, sound philosophy, or the freedom of the human mind. We cannot but hope that the late awakening events, instead of proving disastrous, will tend directly to open our hearts to an enlargement and pre-

paration of the way of the Lord. The means for external production will not be wanting; but who shall supply the matter of sufficient interest to secure public attention and be approved in the consciences of men. Among the hundreds who have read the *Circular*, how many of us possess the self-sacrificing, truth-investigating, god-relying, patient, loving, active, persevering spirit, which has uniformly animated J. H. Noyes ever since his heart laid hold of the gospel by faith. Is it wonder if we feel subordinate to him, while we are nothing but children, creeping and mopping the earth with our garments, and hanging upon him or his reporters for daily food? What number of us, in association or out of it, live in daily inspiration—see him that is invisible—walk in eternity in such a manner as to know all things without the medium of the senses; and what portion of this number ever put forth an effort to work out inspiration to help those in the rear?

For a short time we have been without a press, and those who have borne much burden for us have felt and said that they were able to support themselves, and did not ask help of us; but the gratuitous work of publication is a national work, and demands general coöperation; and we doubt not that all whose hearts are opened by the word of God, will find wherewithal to be helpers together with God in the work of publishing the gospel. It appears to us that the way is opened, and we have only to move in it with all our energy, and the results will be glorious.

Yours in love,  
LOREN AND EMILY HOLISTER.

### CONFESSION OF CHRIST.

Worcester, Nov. 7th, 1851.

It is now about a year since I commenced reading the writings of J. H. Noyes, with the earnest desire in my heart to know the truth and be led therein. Consequently in the examination of them, my heart was free and unprejudiced, and open to the convictions of right in the whole matter.

After much candid and careful reading and re-perusal of the doctrines, as explained and defended, I am willing and happy to express my hearty concurrence therein, and confess Christ before the world, a Savior from and conqueror over all sin in me. The more I read my Bible, the more evidence I find in favor of holiness. I thank my Heavenly Father that these publications were put into my hands, and that through the kind persuasions of a friend, added to my own inward convictions of the truth, I have been led to the true Rock, where I can trust myself and my all without being amazed or confounded. It is a source of deep and abiding happiness that I am permitted, through the grace of God given by Christ Jesus our Lord, to unite with those who are persecuted for righteousness sake, knowing that their's is the kingdom of heaven. I count myself one with the believers every where, and pray that the time may soon come when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

A. E. RUGGLES.

[Since the foregoing was put in type we have received another communication from Miss Ruggles, substantially the same, but signed also by her aunt, who wishes to make her confession of Christ before the world as a Savior from all sin. We insert the last paragraph:—

We have cause to thank God for the special providence that opened the way for us to come to a knowledge of the truth as it is in Jesus. Having found that peace which the world can neither give or take away, we can devoutly thank God for all, and say—

"Jesus we our cross have taken  
All to leave and follow thee."

S. TAFT,  
A. E. RUGGLES.

### "LO HERE!"

Verona, Nov. 10th, 1851.

DEAR BR. G. W. NOYES:—Will you forgive my long delay in answering your letter. It was received Oct 30th, and I seldom suffer a correspondent to remain so long unnoticed.—Several causes have combined to hinder. I was at the time, 'under the cloud and under the sea,' the wave of evil report from the Community being then at flood.

The 'rappings' of which you speak, have also attracted no small share of my attention.—I have scarcely known, whether I should have to consider them as wholly of earth, and thus differ from your brother, or regard them as from Hades; or even be 'sucked in' with the other old Perfectionists. The reports I hear from abroad are wonderful, and some of them well calculated to make men exclaim, 'This is the great power of God!' But what I see and hear partakes largely of the ridiculous, if not

the contemptible. They have had frequent meetings at Mr. Warren's—Foote, Gould, Cobb, Mrs. Hitchcock, &c.; and a 'chief's among them taking notes,' but whether he will 'prent em' or not is uncertain. I had from time to time been writing out what facts have come under my observation, and do so yet.

Yesterday, in their meeting, I heard extracts of letters from Mr. Hitchcock read, written from Virginia; in which he states that they have found the identical spot—the garden of Eden—where our first parents sinned; and on which no human foot has trod, since Adam and Eve were driven out. That himself, Ira S. Hitchcock, was the first who has been permitted to set his foot upon it. And further, that in all the convulsions of nature, the upheavings and depressions, this spot has remained, undisturbed, as it originally appeared.—This is the spot that is to form the center in the redemption now at hand: and parts adjacent are, by convulsions and a reverse process, to be restored to their primeval state. This is the substance of what I heard read, and said to have been spelled out to them by raps from Paul. In view of these curiosities we may well inquire, 'Where's Barnum?'

I have written this hastily, and at intervals this morning, and have only time to say that your invitation to correspond is thankfully received, and hope to profit by a return correspondence.

In love, your brother,  
H. N. LEET.

Prescott, Mass. Nov., 9, 1851

DEAR BR. C:—Since you was here, L. A.'s father has been to Oneida. I learned by report, that he went out with the idea that he should bring L. A. home with him if she wanted to come. [A report had been circulated in this vicinity that she was very unhappy and would be glad to get away from the Community, but had no liberty to leave.] He went out partly at the suggestion and wish of Mr. T. Well, we supposed that if we learned anything about his visit, we should have to go to Belchertown, (as he had avoided us a good deal of late,) but in this we were very happily disappointed, as he came up here the next sabbath after he returned, and brought us a letter from Mr. M. and gave us a very interesting account of his visit. He seemed pleased with every thing that he saw and heard at the Community. I asked him, to begin with, if he felt any better satisfied with L. A.'s situation than he did before he left home? He said he did; that he saw nothing but that she was pleasantly situated, and at perfect liberty. He said L. A. told him she had not seen the time since she went there that she had wanted to come back; but now she would like to come, to bear witness to the truth, and to correct the false reports her friends had heard about the Community. He said he talked with quite a number of persons at Oneida Depot, where he staid over night, and also with the tavern-keeper at the Castle, where he breakfasted, (who he said appeared to be a very candid sort of a man,) and he could not hear one word against the Association. He said they told him at both places that a prosecution had been got up against the Association; and on his asking what they would make of it, he was answered, 'Nothing;' and that they who were trying to make a fuss were a low class of people. The inn-keeper at the Castle said further that he had had a good many dealings with the Community; that they were honest and upright, and were as good a community as the people desired. I think these statements, together with what he saw, must clash some in his mind with the stories that he had before heard about the Association.

I will just ask you to give my love to all the brothers and sisters of your family that were with you when I was there.

Yours in sincerity, A. C. S.

Oneida, Nov. 9th, 1851.

DEAR EDITOR:—We received last evening half a dozen copies of your new paper, 'The Circular.' We were very much pleased with it and concluded to subscribe at once for 50 copies. You will please find enclosed \$50 to pay for them. We see from your terms that this does not debar us from the privilege of paying our regular monthly contribution, of \$25, which is a great pleasure to us.

Yours truly, J. R. MILLER.  
Per order of the Community.

Copies of THE CIRCULAR may be obtained at Fowler & Wells', 129 and 131 Nassau st., N. York; and at the office of publication, No. 43 Willow-Place, Brooklyn.

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